

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

'And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call.'—JOEL.

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False Doctrine A DISCOURSE

DELIVERED IN DUNDEE, SUNDAY AFTERNOON, MARCH 16, 1862, BY PRESIDENT
AMASA M. LYMAN.

(Reported by E. L. Sloan.)

We will continue our search for understanding and knowledge, and our efforts for their acquirement, by considering the nature of the ordinances of the Gospel, and the relationship they bear to the acquirement of the blessings that the Gospel promises to the obedient and faithful. I would not presume to define what I would say should constitute all the ordinances of the Gospel, but will simply confine my remarks to those of which we know as having been presented to us. What the future has in reservation for us we will know by and by as we learn it, just as we know all those things which we have already learned. Among the ordinances of the Gospel that of the Lord's supper, which has just been administered, may be considered as truthfully reflecting the nature of all the other ordinances with which it has been associated. It is only one of a number, yet, perhaps, in relation to it, there may exist all the contrariety of opinions and notions that divide men in reference to the nature and design of the various ordinances which are presented to them in the Scriptural history of the Gospel. All the difference of feeling and sentiment that may exist in regard to this ordi-

nance can only have their origin in the ignorance of the purpose for which it was instituted, for if all alike understood and comprehended the nature and object of its institution, all would be agreed in feeling and united in sentiment—would think alike and act in concert, and but one feeling and one sentiment would pervade the minds of those thus enlightened. We, as a community of Saints, have been gathered up from among people like ourselves, and by our becoming Saints, we have not become altogether unlike those with whom we have made our way, thus far, through life's journey. Our having been baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints has made very little change in us, only as we have learned and acquired a knowledge of the truth. Perhaps we have not left in the baptismal grave many of our notions and prepossessions. That baptism should follow our death to, or ceasing from, our former course of action, is true; yet, strange as it may appear, though we have been buried and raised from the baptismal grave, we have brought back many of our preconceived notions and views. I do not wish

Saints to hear me with the conviction that I am here with the design to correct the views and opinions of those who do not as yet believe the Gospel, independent of what opinions or notions the Saints may entertain in relation to it. I wish to see Latter-day Saints correct in all their views, that they may be rationally religious. Baptism abstractedly considered is not particularly an enlightening process. In passing through its waters we are not instantaneously filled with a knowledge of the truth, but we have to await its development in the soul afterwards the same way as we acquired it before. With prepossessions and habits formed before hearing the Gospel we have listened to its proclamation, and having received it, often view its ordinances and requirements through this medium; and, strange as it may appear, in those who do so, have lived all their prepossessions in all their strength through the death unto sin they have seemed to die, as indicated by their baptismal burial. Certainly we would think it very improper to see people buried before they had died, yet such is often the case with those who should have arisen to newness of life, but who, with the feelings of the old man and his deeds still hanging around them, have arisen from the baptismal grave. We might be baptized and re-baptized a thousand times, and still, until knowledge is developed in the soul, we would ever remain ignorant, and consequently would bring back with us from the scene of our emblematic death all our preconceived notions and views. These may be right and they may be wrong, but our duty is to obtain an understanding of their truthfulness or error, so that we may reject that which is wrong as we acquire a knowledge of the truth. With regard to the Lord's supper we justly contemplate it as a sacred and holy ordinance; while some suppose, perhaps, that because of the greatness of the ordinance itself, we should, when about to partake of it, possess and be influenced by a certain frame of mind and feeling different from that which should influence us at any other season. If we have a difficulty with a brother or sister, an extra effort must be made to dispose of that wrong before partaking of the

emblems of the death of the Lord Jesus, as though the occasion had could increase the magnitude of already existing wrongs. When Jesus instituted this ordinance it was with a few of his confidential believers who had been with him in his sorrow, his weariness, toil and wanderings, who had been participants with him in his sufferings, and had drunk with him the cup of bitterness. With them he instituted the Supper. What was the aim he had pursued with these same individuals previous to that mournful period when they gathered around the suppers table, and he knew his death was approaching? If you consult the history of his career, contained in the New Testament, you will find he had made it a chief point to enlighten and instruct them in the principles of truth, and when the time had arrived that he was soon to be parted from them, knowing they as yet possessed but a limited comprehension of the principles he had taught them, which their positions and important duties required them to possess, he instituted this ordinance to be a standing monitor, that should preach to them when he was gone. So he said to them, "As often as ye do this do it in remembrance of me." In this declaration he embraced and inculcated the principle I wish to have the Saints see and understand, that in partaking of these emblems Jesus should be remembered, and the truth he taught, as the great Exposition of the Gospel, as well as the sufferings he endured when pouring out his life as a sacrifice for sin. To what feelings of the human soul does his death appeal? It does not appeal to the judgment which revolts at cruelty, and could not be enlightened by such an appeal, but to the sympathy. It tells of the sufferings of Jesus, his sorrow, pain, and excruciating tortures. This would inspire other feelings of kindred sympathy till the sensitive soul would itself suffer anguish from the contemplation. What kind of sentiment would it inspire in a well regulated mind? I do not know that I can describe it, but it would be a feeling of horror and detestation of that state of things that could subject such a being to such a cruel, torturing, and ignominious death. But did Jesus say, Do it in remembrance of my death?

No. He said, "Do it in remembrance of me." That was only one small point in the history of Jesus. We may read of it and think of it, and if we know nothing but of his death, how limited must be our knowledge of his character. In partaking of this ordinance we, who are the members of his body and church, should be awakened to a living, ceaseless remembrance of Jesus: of the *me*. It is a little word, but how vast its import. To remember Jesus is to remember him as the Son of God—to remember him as the Saviour of the world, the spotless example of purity, the brightness of his Father's glory and express image of His person, the sinner's friend, the great exponent of the principles of salvation who came the bearer of salvation to a fallen world, and the great preacher of the Gospel. Well, now, remember him. But how could you remember him and be forgetful of the glorious principles he taught, of the Gospel he revealed that comes to waiting humanity as a message of mercy to visit it in its humble dwelling, to lay underneath man the arm of strength and power, and, lifting him from his low estate, place his feet in that path which he has only persistently to follow to win his way to endless glory? It was for this that Jesus came to earth and suffered all the indignities, scorn, and cruelty heaped upon him. For this he could forego for a time the honour and glory of his Father's courts above, and become "the man of sorrow and acquainted with grief." He knew, when he was about to leave the earth, the importance of keeping the nature of his mission before those who believed on him, and he said to his Apostles, "Do this in remembrance of me. What would they remember? They would remember him in all his relationships to them as "the Captain of their salvation made perfect through suffering," who pointed the way to glory and eternal life. Not a strange way; but when he pointed the waiting soul to the way of happiness and power, he had walked its entire weary length himself, had encountered every obstacle, and triumphantly conquered. And it was to this way he pointed humanity. To remember Jesus is to remember him as the simple, truthful, yet godly exponent of the principles of salvation. There

are men who can descend to senseless and disgraceful dispute about the nature and qualities of the emblems of the body of Jesus—men who profess to be believers in him who is the Prince of Peace, and yet make this sacred ordinance a subject of unholy contention. As often as ye partake of these emblems, contemplate the cause of the institution of the ordinance, and drink in knowledge to the soul. If we do not, we drink in a delusion. The Saviour did not say, as often as ye eat and drink of the emblems of my body, do it as though ye were eating and drinking knowledge. No; but he instructed his followers to remember him, and in that remembrance they could not forget the truths he had proclaimed, the example of purity he presented to the world, nor the path he required them to walk in. He left this ordinance that this truth might be reiterated in the hearing of the Saints when he was gone, that Jesus, the victor over the power of death and hell, the "Only begotten of the Father," descended to the outcast and the vile, to the poorest of the poor, to minister life and salvation to them. None so low but what Jesus was their friend; none so ignorant but he could stoop to enlighten them—to minister deliverance to the soul chained in the captivity of ignorance—and indicate the way to heaven. To remember Jesus is to remember him in all his character; and while we worship him as God, remember that he dwelt among men; that great as he was, he could descend to your state and mine. There was no sinner so vile but could breathe a prayer to Heaven through Jesus. Was the murderer, whose crimes we hate and deprecate for their heinous wickedness, beyond the bounds to which the mercy and compassion of Jesus extended? No. When he closed his ears and would not hear the Saviour's offers of mercy, while with compassion and patience he sought to instruct him ere His life was offered up the Sinless for the sinners; as his lacerated body hung in agonizing tortures on the cross, his last words were, when the parting spirit hung on the quivering breath, a prayer,—not for the honest in heart, not for the whole who needed no physician, not even for those who

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been his partners in his hungerings, wanderings, and sorrow, but for sinners—the most vile and wicked of sinners, the very individuals who tortured him and were his assassins—for them, when his agonies were rending the spirit and body asunder, he breathed forth a prayer that they might be forgiven—"Father forgive them, they know not what they do." This should show us the nature of the Gospel Jesus taught, the heavenly influence that moved him to act, and the feeling of undying affection and regard he ever cherished for his Father's children ignorant of the truth. Do we remember this when we partake of the emblems of His body and blood, that this is the pattern by which we should regulate our thoughts, our views and actions.

This is the way in which I would have the Saints contemplate the ordinances of the Gospel. Not this one only, but every ordinance of it. The preaching of the word requires us to believe in Jesus. How will we believe in him? Why, as he was, is, and ever will be. We should believe in him as the Son of God, as we will know him when we have arrived at the possession of that knowledge which constitutes eternal life, for it is "Eternal life to know God and his Son Jesus Christ whom He hath sent." In this way we should be baptized. Are our sins remitted because we are baptized? No. What is required of us before we are baptized? To cease from sinning. What are we baptized for? "To wash away our sins," says one. You are mistaken, if you believe so, that is all. "Why," says one, "I thought it might wash away our sins!" I tell you it will not wash away your sins if you continue in them, and if you cease sinning there are no sins to wash away. You are baptized in the likeness of the death of Jesus, that you should live no longer in sin; but as he rose from the tomb to immortality and glory, so you should rise to newness of life. It is also a sign of the covenant you make with your God at the water's brink. You covenant to keep his commandments, to cease from sin and live unto God in righteousness, and your baptismal burial is the sign of that covenant. You are required to be dead to

sin before you are baptized—before you are thus buried. If you are dead to sin you have ceased to do wrong, and then you are freed from sin because there exists no wrong; but if you will continue to sin, then you are not dead to it, and the sin will lie at your door. Baptism should be a standing, constant and perpetual preacher of the purity of the Gospel, of a perfect departure from sin. When you are baptized, the record of that baptism is the evidence that you have made a covenant with God to cease from doing wrong. Can you see where and how in connection with baptism you find a remission of your sins? That it follows as a result of your repentance, which is simply a ceasing from sin. "But," says one, "the Scriptures say that baptism is for the remission of sins. What does it mean?" Why, simply that baptism is only connected with the remission of sins by repentance, which is ceasing from sin. When the Saviour sent his servants out to preach the Gospel, he instructed them to call on all men to repent and cease to do evil, and then, when they had repented, when they had thus died to sin, they would be in a condition to be buried in the watery grave, emblematic of the burial of Him who rose from the sepulchre of mortality to endless life, so that when they should rise from that grave in which should be laid off "the old man with his deeds," they might rise to newness of life, and, according to the purity of that life, forsake every evil and become clothed upon with principles of purity and power, with every sentiment of the soul awakened to follow after righteousness, and possessing within them a living, deathless fountain of righteousness. This should result from our repentance and baptism in the name of Jesus Christ as required by the Gospel. Why is it we cannot so understand it? One reason may be that we are ignorant, and the cause of that ignorance may be that we have never been directed to an understanding of it for it is as easy to understand the truth as it is to understand error. These ordinances are all valuable, but they derive all their value from the fact that they are calculated to lead us to happiness and glory. They are not the Gospel we seek, but simply the means

lead us from ignorance to knowledge, guide our footsteps in the way that will lead us to the salvation, happiness and glory that is promised. If it were not for the Holy Ghost that is promised us (on our faithful, repentant obedience to the ordinances) to lead us into truth, what benefit would it be to us to be baptized? Eternal life lies beyond these ordinances. They point the way to a glorious immortality, and this gives them their value, as by following in the way they indicate they lead us to the rich banquet of knowledge which Heaven has provided for the enlightenment and blessing of redeemed humanity. Let us consider this matter seriously, that we may learn that if we would be changed and improved, prepared to be participants in a heaven of glory and bliss, we must acquire knowledge and have the principles of the Gospel developed in us. But will we believe that the blessings we desire, the glory and salvation we hope for and anticipate, are to be found in the emblems of the death or burial and resurrection of Jesus—in the ordinances? Suppose a wanderer over a long and dreary desert had travelled till his body, faint with hunger, was well nigh sinking; his feeble limbs could scarcely bear him on, as, step by step, with tedious slowness, he struggled along his toilsome way. Weary and footsore, faint for lack of food, and almost ready in despair to lay his body down and die, at length he reaches a board placed by the way side to inform travellers that a little farther on there is a town. He stands and gazes on it, while a thrill of gladness passes through his soul, and in the ecstasy of the moment he almost dances with joy, fresh vigour entering his feeble limbs and imparting to them renewed strength. There is bread before him; food to satisfy the cravings of his appetite and give strength to his fainting frame; rest to re-invigorate his body and enable him to enjoy the possession of those means of sustenance he has learned by experience to appreciate and realize the value of. But suppose he stops by the way side and pours out his soul in gladness before the board, the messenger of joy to him—suppose he stops there and proceeds no further, how much will he be benefited by the information it afforded

him? So if we stop by the way side on our heavenward journey, when we have reached the ordinances that point the way to the bliss which the future has to reveal, and here pour out our feelings of adoration, resting our hopes of happiness on the guide-marks that indicate the way to the treasures that lie beyond, how far will they carry us on to exaltation and glory? Why, no further than we now are. We could never travel to where Jesus is with these narrow, contracted feelings. The life and glory we seek is not in the ordinances any more than in the blood shed on Calvary. It is in the knowledge of God awakened in the soul, in the light that leads us onward and upward to exaltation and happiness. There deliverance and glory are found. "Well, now," says one, "this view of the matter seems rather irreligious, not giving to Jesus that honour which is due to him. He has shed his blood for us, and that fact must live in our remembrance." As I said this morning, I do not care what feelings you may entertain in reference to the blood of Jesus if you will depart from sin and do no wrong. If you will seek virtue and practise it in your lives, I do not care where you go, nor how you act, because you will do nothing that is wrong, and develope nothing in your conduct but what is good. This is the way I wish to see people live who profess the religion of the Lord Jesus, I do not care who they are. "Do you care for anybody but Latter-day Saints?" Why, yes, just as much for those who profess other forms of faith, as for them. It is the good that Saints do that I love. I stand up as the representative of God my Father, and the principles of truth which I have to declare to those who are in ignorance and darkness. If I have no regard only for the few who are Saints, I would not be acting like God whom I profess to represent, who pours his blessings down upon all His children with a never-failing paternal love? How could I say I was honest, or just in my professions, if no portion of my anxiety extended to any but the few who have entered into the same bond of fellowship that I have entered into. I wish to see humanity saved from the sorrowful consequences of sinning, and when we are saved, we will all meet

on the same broad plain. The narrow notions now entertained will be dissipated when we thus meet, and we shall meet as we really are, members of the same great family, redeemed by the same truth, and exalted to the same heaven of glory and bliss. Though they may not have received the Gospel to-day they may to-morrow, and if not to-morrow they may at some other time. Eternity is made up of periods of endless succession, and in some one of them they may receive that Gospel, which we covenanted to obey on the brink of the baptismal grave, which will develop in them, although it may be far in the future, the well-spring of life and glory; and then when we meet, as they stand on the same broad plain that we stand on, there will be no difference between us, no questioning as to the means of salvation when we have both travelled up the path which Jesus has pointed out, and clearly comprehend all that is connected with it. There will be no contention about this ordinance, no senseless disputes about that ceremony, about the nature of the Lord's supper and baptism, which disputations only serve to feed, fatten and cherish that feeling that makes man the enemy of man. Suppose every man that opens his mouth to-day as a teacher of humanity would speak of peace and its results, would instruct the people to depart from iniquity and call them to the truth with all the strength of undivided affection, there would be one day when there would be no contention, and peace universally would be the result; while friendly fellowship would increase and man would begin to look upon man as his brother and friend. But it is not so, and this is one of the causes of sorrow that are in our path. But is this any reason why we should not cultivate that broad charity that leads us to love all mankind and look upon them in a spirit of kindness, however far they may be removed from the possession of the principles in which we rejoice as we understand them. The sicker they are the more they need the physician. Do not despise them because they may not come up to your standard of right, nor because they have not received the Gospel. You should despise nothing but ignorance and its consequence, and the beings

who may be ignorant ought to be the objects of our pity and sympathy and not of our detestation. We have no right to detest intellectual humanity. We never should hate intelligent man or woman, because they reflect the brightness of God. In them is the germ of all that light and glory that makes heaven the seat of happiness and bliss. Humble as we are, yet in us is the principle which when developed will make us great and glorious. Can you not comprehend it? You can all do it. This is the fountain and source of all man's greatness and power which will grow and increase while eternity endures. Suppose you were to learn one truth in a day of our time, or the application of truth to some one thing, and continue such acquisitions during an existence that would never end, can you imagine any point of knowledge which you would not ultimately reach? It is only a question of time—time that is endless. Who can look on man in this light and believe that he is a poor, crawling worm of the dust, to be crushed out after a brief moment of being. We are the offspring of God, made in his own image and possessing the germ of every quality and power. He possesses, which when developed in us will prepare us for his presence and the holy associations of eternity. I began to think nearly fifty years ago and have been acquiring knowledge ever since, and I can learn more to-day, make broader, richer, and deeper acquisitions of knowledge to-day, than I could ever have made in any period of time before. This proves to me that my capacity to acquire knowledge increases and strengthens with years and exercise, and that I can ever continue to add to the store I already possess from the boundless and exhaustless treasures that lie invitingly before me in the future ever opening up with fresh knowledge inciting me to fresh acquisitions. "But," say you who are now listening to me, "you are going to die soon and all this will be at an end." No, I am not going to die soon; I am not going to die at all. It was said of the Latter-day Saints at one time that they belonged to the live-for-ever class because they talked of never dying, people supposing they meant they would not share the common fate of mortality. It

is not of that class I speak. My body may die and may mingle with the dust over which future generations will tread. But will *I* die? No, the spirit that lives within me shall never die, but in that vast future into which all the family of man are continually drifting it will wing its upward flight, making its acquisitions of knowledge and developing all its powers, and in that endless future extend its journeyings wider and wider, ever increasing in knowledge and power. This is the future that lies before me and in view of this I say I shall never die. You may see the form I now wear laid in the dust, and when you cease to see it you cease to see me, not because the darkness of the tomb shall cover me or that I shall be there. If you would follow me when this house becomes too frail for me to inhabit it, you must turn the other way, for a broader course opens before me than humanity now travels in. Would you know where I will be, do not look in the grave among the worms, for I am not going to be there. The Saviour said "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Where is this place that is so secure where treasures can be laid up? Somebody may have supposed there was some remarkably strong place and in it some strong box like those which many people keep their treasure in—their gold, sought after with such avidity and when gained guarded with the eye of sleepless vigilance, and secured in a strong room prepared for the purpose. But even there the daring robber might break in, steal the hoarded store, and leave him, who perhaps the day before was rolling in wealth, in poverty, and suffering all the anguish of soul which the loss of his treasured store, gathered and preserved with unceasing care could bring. Where shall we go to find this place of security of which the Saviour speaks? Shall we go to the moon? I do not know what kind of arrangements they have there for securing treasures. Shall we go to the stars? I do not know that they have any better capabilities for making strong boxes there than they have here. Where shall we go? I will tell you of a treasure that may be secured, and of

a place where it can be laid up, and from which it cannot be taken by force or fraud, for it is the knowledge of God developed in the soul which you carry about with you. Your thinking self is the strong-box that contains it, and within your thinking self is the tablet on which it is written. Can you be rifled of it? No, no! for it is knowledge that lives within yourself and cannot be taken from you. You may impart it to others and yet you become no poorer, you may tell it a thousand times and your store will not be diminished. It is yours still in all its glory and excellence. "But when I die!" says one. But you are not going to die. Memory is not a property of the body, neither is sensibility nor intellect, and these shall never die. But when the houses we inhabit become useless and untenable, we go away leaving the ruined fabric and bear with us our treasure, the knowledge we have gained. The hand of the assassin may render the house we live in unfit for use, but can he flch from us our treasure? No, no! the place where the treasure is deposited is far beyond his reach. We bear away with us all that we have gained, and in going away ourselves that which we have gained goes with us, by the possession of which we can be made happy. Our knowledge goes with us, our understanding goes with us, and what is beyond this our form goes with us. We carry with us our identity to resume the joys and associations of existence that have been interrupted here by the touch of death. Lay up then your treasure in heaven—knowledge that will enable you to shun every evil—by bringing home to yourselves an ever-increasing store of intellectual blessings. And remember it is to bring these to you that the ordinances of the Gospel have been established—to point the way to those elements of happiness which lie beyond. May God bless you my friends, in becoming intelligently and rationally devoted to the truth, that you may be freed from every error and folly, and rise in the light of truth; not only bearing about with you the germ of divinity, but the living evidence of its progressive development. That this may be your lot is my prayer in the name of Jesus Christ. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 24, 1862.

A RETROSPECTIVE GLANCE.

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THE growth of the kingdom of God in these last days is not only rapid, but the history of that growth is, in many respects, different to that furnished by the experience of any other people. While other communities and nations have prospered only when surrounded by circumstances favourable to their growth, it has thriven and prospered exceedingly, under the most adverse circumstances, and has arisen superior to every obstacle or difficulty which has lain in the path of its progress. This is not only true of the progress of the body of the Church in a gathered condition, but also of the workings of the kingdom in these and in other countries, of which the emigration which has just closed is one of the strongest evidences that could be demanded, and should form an additional testimony to us, if such were required, that the Lord is overruling and controlling all things for the good of His Saints and the prosperity of His work. If the Saints had been in prosperous circumstances, if they had even been fully employed, and in the receipt of a fair remuneration for their labour, it would have presented a different aspect. But it was not so. They were poor in worldly things, and labouring under adverse circumstances, yet rich in faith, and the blessings of God were upon them and round about them. It might not be out of place to briefly glance at the leading incidents of a late period which have had their influence on the condition of the Saints, and the country at large, and then we will more fully perceive the overruling hand of an ever-loving Parent in the salvation of His children. When Presidents Lyman and Rich arrived in this country, a little under two years ago, though the angry sounds of war were heard upon the continent of Europe, the United States of America, upon the good relations with which so much of the commercial prosperity of Britain depended, presented an aspect but little different from that which it had borne for years. The season was propitious for spreading the truth, and the Elders laboured diligently to do good, while the blessing of God attended their efforts to bring honest souls into the Church, and the condition of the Saints, as an integral part of the entire community, was much the same during that year as it had been for some time previous. But the opening of the year 1861 brought with it a blow to the prosperity of this country, in the disruption of the States and a consequent stoppage of the exportation of cotton, which, severely as it has been felt, is, even now, in its entire consequences, hardly begun to be fully realized, and the effects of which had their influence upon the Saints as keenly as upon others. The emigration of that season started at a time when almost every ship coming from the States brought back a load of passengers fleeing from the troubles which had come upon that nation. It started in faith and was preserved and prospered until it reached its destination. As the year waned, the condition of matters in this country, and in the States, seemed to be militating strongly

against the emigration this season of those who desired to effect their emancipation. The depression of trade in this country curtailed in a very great degree the limited amount of means which the Saints could under more favourable circumstances have commanded; the tide of war in the States rolled north and blocked up the route over which the emigration had previously passed, thereby threatening to prevent the free passage of those who might have been able to use means sufficient to carry them to the frontiers; while the affair of the *Trent* threatened to disturb the amicable relations between this country and the States, and cover the ocean with a shoal of cruisers which would have rendered emigration almost, if not altogether impossible. Thus, dark and threatening clouds overhung the prospects for the emancipation of the Saints on either hand; yet, the counsels of the Presidency here and in Zion were directed to the preparation for emigration, and the Saints, moved by a faith which rises superior to what would be to many insurmountable obstacles, followed the instructions given, and in the face of the difficulties which lay in the path prepared to journey Zionward; trusting in confidence that the Lord would control circumstances in their favour, and overrule the counsels and plans of nations for the accomplishment of His designs. Nor were they deceived. The threatened difficulty between Britain and the United States was amicably arranged, the belligerent forces in the States turned their movements south, and God raised up friends for many of the poor Saints in a way and manner least expected by them. The consequence is that the number of those who have emigrated this season from Britain alone is about the same as emigrated last season from all parts of Europe, nearly 2000, while that from the continent is more than proportionally as large. These facts ought to inspire the Saints with additional energy, and a still stronger faith to live their religion in purity and holiness, and look forward with unshaken confidence to the fulfillment of the purposes of Jehovah in the gathering of His people and the building up of His kingdom. As in the past, so in the future, incidents will conspire, and events take place that may threaten to stay the progress of the work, to close the door of emigration, and militate against the peace and welfare of the inhabitants of Zion; but every such event or incident, and every difficulty that may lie in the pathway of her progress will be like the rising crests of a terraced mountain, to be but scaled, to place the kingdom of God in a more exalted and prominent position than it occupied before it was met; while the faithful and pure will be gathered with the Hosts of the Lord, and swell the numbers of the ransomed in Zion.

DEPARTURES.

On Wednesday morning, the 14th instant, Presidents Amasa M. Lyman, Charles C. Rich, and George Q. Cannon, accompanied by Elder John An Cott, late President of the Scandanivan Mission, Elder William H. Dame, late President of the Manchester Conference, and Elder George J. Taylor, lately residing in this Office, left this port per steamship *Kangaroo*, for New York, in good health and spirits. Presidents Lyman and Rich, who are returning to Zion, arrived in this country, July 27th, 1860, since which time they have laboured in these Missions, building up the churches, and cheering the Saints by their counsels and instructions. That God has abundantly blessed their labours the

thousands gathering to Zion, and the great increase to the churches throughout Europe testify, and are evidences more tangible than any other that could be presented; while the prayers of the Saints arise to heaven in their behalf, that they may be prospered in their journeyings, and reach in safety the homes and families left by them to minister in their holy callings in these lands. President Cannon visits the States on business, and does not anticipate being long absent from this country.

Elder John Van Cott, who arrived in this country from Zion, November 13th, 1859, has, under the blessing of God, done a good work in the north of Europe, and prior to his departure had the satisfaction of seeing a large emigration, noticed in a previous number of the *Star*, embark in safety. Elders Dame, who arrived July 27th, 1860, and G. J. Taylor, who arrived December 12th, 1860, have both suffered from sickness for some time, and have been released to return home with the blessings of the Presidency, having been instrumental in blessing the Saints, among whom their ministrations extended, during their stay in this land.

May the Lord be with these His servants continually, and preserve them from everything that might militate against their happiness, that they may reach their destination in safety and rejoice in the participation of the blessings of God.

✓ On Tuesday, the packet-ship *William Tapscott*, Captain Bell, cleared with 507 souls of the Saints on board, under the Presidency of Elder William Gibson, with Elders John Clark and Francis M. Lyman as his Counsellors, and sailed on Wednesday morning. Elder Gibson arrived from Zion in the beginning of December 1859, and for some time travelled through the Mission, teaching and instructing the Saints in the various Conferences where his labours extended. Since January 1st, 1860, he has presided over the Cheltenham District. Elder F. M. Lyman, who arrived July 27th, 1860, has been presiding over the Essex Conference, and Elder Clark over the Sheffield Conference. The following Elders accompanied these brethren on the *William Tapscott*—namely, Elder Samuel Hargraves, late President of the Durham Conference, who arrived September 21st, 1860, Elder William Dallin, late President of the Newcastle-on-Tyne Conference, who arrived August 26th, 1860, and Elder Thomas C. Stayner, from Zion, who have been on missions to this country; also Elders Thomas Liez, late President of the Preston Conference, Thomas W. Rees, late President of the Eastern Glamorgan Conference, Israel Bale, late Travelling Elder in the Cheltenham Conference, Charles R. Jones, late Travelling Elder in the Worcestershire Conference, William Shires, late Travelling Elder in the Leeds Conference, and Joseph R. Morgan, late Travelling Elder in Herefordshire Conference, who with gladness and joy embrace the privilege of gathering with the Saints. These brethren have all laboured with diligence and faithfulness, and are released with the blessings of the Presidency, and the prayers of the Saints. Elder H. Whittall, who has laboured in this office for some years, likewise sailed with this company, feeling to rejoice at the privilege of gathering with his family to the Valleys of the Mountains. On Tuesday afternoon, Presidents Lyman, Rich, and Cannon held a meeting on board, addressed the Saints, and organized the company. Good feelings seemed to be enjoyed by all, and the Spirit of God was copiously poured out. May the prayers which were offered up on their behalf be realized in their fulfilment, that their voyage and journey may be speedy and prosperous, till they reach their destination in the home of the Saints.

By letter from Elder L. A. Bertrand, we learn that a company of 109 Saints

mostly from Switzerland, under the Presidency of Elder Serge L. Ballif, left Havre for New York on the 15th inst., on board the *Windermere*. Among them were a few families from Paris. Elder Ballif, who arrived here from Zion on September 17th, 1860, has laboured diligently in the ministry, and carries home with him the blessings of the Presidency and the prayers of those who have been benefitted by his labours.

NEWS FROM HOME.

We have received files of the *Deseret News* up to March 26th, containing interesting matter from Utah. Among these are the description and dedication of the New Theatre, which, we feel assured, will be read with interest by every reader of the *Star*. We copy the following from its columns:—

"The Theatre is situated on the corner of State and First South streets, on a lot belonging to President Young. In its unfinished condition it is an object of attraction to persons visiting the city, and when completed, it will doubtless be an ornament to the city and a credit to its projector and builder. In dimensions, its ground plan is eighty by one hundred and forty-four feet, with walls forty feet high to the square. From the ground to the top of the decking, it is sixty-five feet, and the dome, when finished, will be twenty-five feet still higher—making in all ninety feet from the ground. The rock work, three feet thick, rises twenty feet above the ground; the remainder, or upper story, being of adobies, two-and-a-half feet thick. The roof is self-supporting, and "hipped" all round.

The front entrance of the building has an open porch of twenty by thirty-two feet, supported by two Grecian-doric columns. Directly in front are the principal doors leading to the parquette and dress circle, and at the sides are the stairways leading to the three galleries. As the Theatre has only been opened for a short season, in an unfinished state, we will only say of the accommodations that there is in a parquette, dress circle, family circle, and first and second galleries, which will doubtless be ultimately finished, providing fully for the convenience of the audience in hearing and seeing. The orchestra, of course, is directly between the stage and parquette. The stage, so far as the mechanics are concerned, is entirely finished, but the artists will likely have yet considerable occupation for their pencils and brushes. The scenery, which has been presented to the public already, is certainly very fine, and creditable to those who have painted it. It is altogether a very fine stage, with an opening at the drop curtain of thirty-one by thirty feet, and shows on the flat twenty-six feet—the whole depth of the stage being sixty-two feet, and forty feet high.

The ground on which the building is erected was first "broke" on the 1st of July last, and probably two hundred men, "off and on," have been engaged in one way and another in its erection—as teamsters, as mechanics, as labourers, and as artists. The superintendence of the building was entrusted to Mr. William H. Folsom, who has certainly gained for himself great credit as an architect and practical builder; and, while we cheerfully and unreservedly accord this meed of praise, we would neither satisfy ourselves, nor the many who have visited the building during its erection, did we suppress the expression that, over and above all and every body, the practical sense and skill of President Young has constantly and everywhere been manifested. When finished, it is probable the building will have cost one hundred thousand dollars, if not a much larger sum, and for that outlay, we believe, we are again indebted to President Young.

On Thursday, March 6th, the opening took place, when President Daniel H. Wells offered up a dedicatory prayer, which we omit for the want of space.

HISTORY OF JOSEPH SMITH.

(Continued from page 312.)

About 7 p.m., I requested Reynolds Cahoon and Alpheus Cutler to stand guard at the Mansion, and not to admit any stranger inside the house.

At sundown, I asked O. P. Rockwell if he would go with me a short journey, and he replied he would.

Abraham C. Hodge says that soon after dark Joseph called Hyrum, Willard Richards, John Taylor, W. W. Phelps, A. C. Hodge, John L. Butler, A. Cutler, William Marks, and some others, into his upper room, and said—"Brethren, here is a letter from the Governor, which I wish to have read." After it was read through Joseph remarked, "There is no mercy—no mercy here." Hyrum said, "No; just as sure as we fall into their hands we are dead men." Joseph replied, "Yes; what shall we do brother Hyrum?" He replied, "I don't know." All at once Joseph's countenance brightened up, and he said, "The way is open. It is clear to my mind what to do. All they want is Hyrum and myself; then tell everybody to go about their business, and not to collect in groups, but scatter about. There is no doubt they will come here and search for us. Let them search; they will not harm you in person or property, and not even a hair of your head. We will cross the river to-night, and go away to the west." He made a move to go out of the house to cross the river. When out of doors he told Butler and Hodge to take the *Maid of Iowa* (in charge of Repsher,) get it to the upper landing, and put his and Hyrum's families and effects upon her; then to go down the Mississippi, and up the Ohio river to Portsmouth, where they should hear from them. He then took Hodge by the hand and said, "Now, brother Hodge, let what will come don't deny the faith, and all will be well."

I told Stephen Markham that if I and Hyrum were ever taken again we should be massacred, or I was not a Prophet of God. "I want Hyrum to live to avenge my blood, but he is determined not to leave me."

AN ACCOUNT OF THE ARREST, IMPRISONMENT AND MARTYRDOM

OF PRESIDENT JOSEPH SMITH, AND PATRIARCH HYRUM SMITH, IN CARTHAGE JAIL, HANCOCK COUNTY, ILLINOIS,

As collected from the journals kept at the time by Dr. Willard Richards, and the statements published by John Taylor, Messrs. Reid and Woods, and John S. Fullmer, and the writings and statements of Dan Jones, Cyrus H. Wheelock, Stephen Markham, and many other persons who were personally acquainted with the transactions.

BY THE HISTORIAN.

June 22, 1844. — About 9 p.m., Hyrum came out of the Mansion, and gave his hand to Reynolds Cahoon, at the same time saying—"A company of men are seeking to kill my brother Joseph, and the Lord has warned him to flee to the Rocky Mountains to save his life. Good-bye brother Cahoon, we shall see you again." In a few minutes afterwards Joseph came from his family. His tears were flowing fast. He held a handkerchief to his face, and followed after brother Hyrum without uttering a word.

Between 9 and 10 p.m., Joseph, Hyrum and Willard, while waiting on the banks of the river for the skiff, sent for W. W. Phelps, and instructed him to take their families to Cincinnati by the second steamboat arriving at Nauvoo, and when he arrived there to commence petitioning the President of the United States and Congress for redress of grievances, and see if they would grant the Church liberty and equal rights. Joseph then said—"Go to our wives, and tell them what we have concluded to do, and learn their feelings on the subject; and tell Emma you will be ready to start by the second steamboat, and she has sufficient money wherewith to pay the expenses. If you ascertain by to-morrow morning that there is anything wrong, come

over the river to Montrose, to the house of Captain John Killien, and there you will learn where we are."

About midnight, Joseph, Hyrum, and Dr. Richards called for O. P. Rockwell at his lodgings, and all went up the river bank until they found Aaron Johnson's boat, which they got into, and started about 2 a.m. to cross the Mississippi river. O. P. Rockwell rowed the skiff, which was very leaky, so that it kept Joseph, Hyrum, and the Doctor busy baling out the water with their boots and shoes to prevent it from sinking.

Sunday, 23.—At daybreak arrived on the Iowa side of the river. Sent O. P. Rockwell back to Nauvoo with instructions to return the next night with horses for Joseph and Hyrum, pass them over the river in the night secretly, and to be ready to start for the Great Basin in the Rocky Mountains.

Joseph, Hyrum, and Dr. Richards walked up to Captain John Killien's house, where they arrived at sunrise; but he not being at home, they went from thence to brother William Jordan's. About 9 a.m., Dr. Bernhisel came over the river to visit Joseph; also Reynolds Cahoon, who made some explanations respecting Governor Ford's letter.

Early in the morning a *posse* arrived in Nauvoo to arrest Joseph, but as they did not find him, they started back to Carthage immediately, leaving one man of the name of Yates behind them, who said to one of the brethren that Governor Ford designed that if Joseph and Hyrum were not given up, he would send his troops and guard the city until they were found, if it took three years to do it.

At 1 p.m., Emma sent over O. P. Rockwell, requesting him to intreat of Joseph to come back. Reynolds Cahoon accompanied him with a letter which Emma had written to the same effect, and she insisted that Cahoon should persuade Joseph to come back and give himself up. When they went over they found Joseph, Hyrum, and Willard in a room by themselves, having flour and other provisions on the floor ready for packing.

Reynolds Cahoon informed Joseph what the troops intended to do, and urged upon him to give himself up, inasmuch as the Governor had pledged

his faith and the faith of the State to protect him while he underwent a legal and fair trial. R. Cahoon, L. D. Wasson, and Hiram Kimball accused Joseph of cowardice for wishing to leave the people, adding that their property would be destroyed, and they left without house or home. Like the fable, when the wolves came the shepherd ran from the flock, and left the sheep to be devoured. To which Joseph replied—"If my life is of no value to my friends, it is of none to myself."

Joseph said to Rockwell, "What shall I do?" Porter replied, "You are the oldest, and ought to know best; and as you make your bed, I will lay with you." Joseph then turned to Hyrum, who was talking with Cahoon, and said, "Brother Hyrum, you are the oldest, what shall we do?" Hyrum said, "Let us go back and give ourselves up, and see the thing out." After studying a few moments Joseph said, "If you go back I shall go with you, but we shall be butchered." Hyrum said, "No, no; let us go back and put our trust in God, and we shall not be harmed. The Lord is in it. If we live or have to die, we will be reconciled to our fate."

After a short pause Joseph told Cahoon to request Captain Daniel C. Davies to have his boat ready by half-past five o'clock, to cross them over the river.

Joseph and Hyrum then wrote the following letter:—

"Bank of the River Mississippi,

Sunday, June 23, 1844, 2 p.m.

His Excellency Thomas Ford.

Sir,—I wrote you a long communication at 12 last night, expressive of my views of your Excellency's communication of yesterday. I thought your letter rather severe, but one of my friends has just come to me with an explanation from the captain of your *posse*, which softened the subject matter of your communication, and gives us greater assurance of protection, and that your Excellency has succeeded in bringing in subjection the spirits which surround your Excellency to some extent. And I declare again, the only objection I ever had or ever made to a trial by my country at any time, was what I have made in my last letter—on account of assassins, and the reason I have to fear deathly consequences from their hands.

But from the explanation, I now offer

to come to you at Carthage on the morrow, as early as shall be convenient for your *posse* to escort us in to headquarters, provided we can have a fair trial, not be abused, nor have my witnesses abused, and have all things done in due form of law, without partiality, and you may depend on my honour without the show of a great armed force to produce excitement in the minds of the timid.

We will meet your *posse*, if this letter is satisfactory, (if not, inform me,) at, or near the Mound, at, or about two o'clock to-morrow afternoon, which will be as soon as we can get our witnesses and prepare for trial. We shall expect to take our witnesses with us, and not have to wait a subpoena, or a part at least, so as not to detain the proceedings, although we may want time for counsel.

We remain most respectfully, your Excellency's humble servants,

JOSEPH SMITH,
HYRUM SMITH."

Also wrote to H. T. Hugins, Esq.:—

"Sunday, Nauvoo, June 23, 1844.

H. T. Hugins, Esq.

Sir,—I have agreed to meet Governor Ford at Carthage to-morrow to attend an examination before Justice Morrison, and request your attendance professionally with the best attorney you can bring.

I meet the Governor's *posse* on the Mound at 10 a.m.; in Carthage at 12 noon. Do not fail me, and oblige,

Yours respectfully,

JOSEPH SMITH,
per W. Richards, Clerk.

P. S.—Dr. J. R. Wakefield I wish as witness, &c."

And also to Dr. J. R. Wakefield as follows:—

"Nauvoo, Sunday, June 23, 1844.

Dr. J. R. Wakefield.

Sir,—I would respectfully solicit your attendance at court in Carthage to-morrow at 12 noon, as witness in case 'State of Illinois, on complaint of F. M. Higbee versus Joseph Smith and others.' Dear sir, do not fail me, and oblige your old friend,

JOSEPH SMITH,
by W. Richards, Clerk.

P.S.—Esq. Hugins and co-partner are expected. We meet the Governor's *posse* on the Mound at 10 a.m.; at Carthage at 12 noon. Bearer will give particulars."

About four p.m., Joseph, Hyrum, the Doctor, and others started back. While walking towards the river, Joseph fell behind with O. P. Rockwell. The others shouted to him to come on. Joseph replied, "It is of no use to hurry,

for we are going back to be slaughtered, and continually expressed himself that he would like to get the people once more together, and talk to them to-night. Rockwell said if that was his wish he would get the people together and he could talk to them by starlight.

It was the strong persuasions of Reynolds Cahoon, Lorenzo D. Wasson and Hiram Kimball, who were carrying out Emma's instructions, that induced Joseph and Hyrum to start back to Nauvoo. They re-crossed the river at half-past five. When they arrived at his Mansion in Nauvoo, Joseph's family surrounded him, and he tarried there all night, giving up the idea of preaching to the Saints by starlight.

He sent the letter to Governor Ford of this date by Col. Theodore Turley and Elder Jedediah M. Grant, who carried it to Carthage, where they arrived about 9 p.m. They gave the letter to Governor Ford, who first agreed to send a *posse* to escort General Smith in safety to Carthage. Immediately afterwards, Mr. Skinner came in and made a very bitter speech to the Governor, in which Wilson Law and Joseph H. Jackson joined, telling him naught but lies, which caused Elder Grant to ask if messengers to him were to be insulted in that manner. The Governor treated them coldly, and rescinded his previous promise, and refused to send or allow an escort to go with Joseph, as he said it was an honour not given to any other citizen. He would not allow the messengers to stay in Carthage through the night, but ordered them to start at 10 o'clock, and return to Nauvoo with orders for General Smith to be in Carthage by 10 o'clock to-morrow morning without an escort; and he threatened that if Gen. Smith did not give himself up at that time, that Nauvoo would be destroyed, and all the men, women, and children that were in it. Messrs. Grant and Turley immediately started; but on account of their horses being wearied, they did not arrive in Nauvoo until about four a.m. of the 24th, when they went to General Smith to report to him the state of excitement in Carthage. He would not hear one word of the warning, as he was determined to go to Carthage and give himself up to the Governor.

At night Joseph conversed with Capt. Anderson, who reported that the mob at Warsaw had stopped his boat, and threatened to fire into her with their cannon. He gave the following certificate:—

“Nauvoo, June 23, 1844.

This is to certify that on Tuesday morning last, I stated to General Joseph Smith that the number of passengers leaving that day might produce the effect on the public mind that they were afraid of being attacked, and prove injurious; and I further observed, in order to preserve peace and good order, that it would be better to use his endeavours to retain those in the city until the excitement should abate.

GEO. C. ANDERSON,
Capt. Steamboat *Osprey*.”

Joseph received the following letter:—

“Sunday evening, June 23, 1844.

Gen. Joseph Smith.

Sir,—I have this moment received your favour of this day per the hands of Mr. Adams. I regret to say, in reply, that I am now awaiting every moment a boat for St. Louis, whither my business requires me to go, and which, of course, will deter me from acceding to your request. I have introduced Mr. Adams to a friend who is entirely competent to do full justice to your cause.

In great haste, your's respectfully

ED. JOHNSTON,

Fort Maddison, Iowa.”

Preparations are making for an early start to-morrow morning for Carthage. Joseph gave directions to gather some horses for the purpose of carrying him and his friends to Carthage to-morrow.

Although the Governor has threatened to send his troops into the city, none have appeared as yet.

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SUMMARY OF NEWS.

RUSSIA.—A report is current that a military conspiracy in favour of Poland has been discovered in St. Petersburg. A great number of officers, all of whom are Russians, are said to be seriously implicated, more especially those belonging to the garrison of Kalisch. A full and searching inquiry into the affair has already been instituted.

MEXICO.—The allied expedition to Mexico has been broken up, owing to the resolution taken by the French to establish themselves in the city of Mexico. The English and Spanish authorities in the expedition, regarding the step as a violation of the treaty between the allied powers, had withdrawn entirely, leaving the French to follow the course they have marked out for themselves. The remainder of the Spanish troops were embarking when the Berthollet left Vera Cruz. The British ships of war were also to leave immediately. Sir Charles Wyke, the English Minister to Mexico, had resolved upon quitting the country. He and Commodore Dunlop, C. B., the British commissioner under the convention, were to leave shortly after the 21st of April for Bermuda. The French were to commence their march for Mexico on the 21st. 8000 French were on their way to the city, 2000 more were near the Mexican coast, and 4000 more were at St. Thomas, on their way to the Gulf.

AMERICA.—Latest despatches from New Orleans report the surrender of the city by the mayor. A battalion of Federal marines from the squadron occupied the city. General Butler's forces landed on Lake Pontchartrain, and were within a few miles of the city. The Washington correspondent of the *New York Times* says—“It is rumoured in Washington that all the members of Congress from the border slave States, and many Conservative sympathisers from other States, were considering the propriety of withdrawing in a body from Congress, thus precipitating the decision by the people of the whole country on the Radical measures of confiscation and emancipation.” The Royal Engineers in Canada are actively strengthening the fortifications and erecting new defences. It is reported, by advices from New York, May 6th, that the Confederates had evacuated Yorktown. General McClellan followed with his army, and an engagement took place, between the belligerent forces, about two miles from Williamsburg. Loss heavy on both sides; but particulars not known.